

# Hindutva



EDITED BY:

*Nitya Narayan Banerjee*

SALGUNA

2034 VIKRAM SAMVAT

VOL. VIII

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FEBRUARY, 1978

No. 11

# HINDUTVA

A Journal dedicated to propagation of  
Hindu Religion, Culture and Heritage

*Edited by :*

Nitya Narayan Banerjee

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Phālguna, 2034 Vikram Samvat

February, 1978

Vol. VIII

No. 11

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**THE TIBETAN BOOK OF THE DEAD**  
(On the Art of Dying)

DR. RUTH REYNA, M. A., PH. D.

The Oriental, unlike the Western man, puts great emphasis on the science of dying; for, to the former, death is not a termination of life, but a halting spot where one hesitates momentarily in order to take stock of his continued future existence. Death is not the corollary of life, but merely an experience in the travel through life. The Hindu, especially, maintains that man is Spirit and Him the sword cannot pierce, the fire cannot burn, water cannot dissolve, air cannot dry. Every self is a circle whose circumference is nowhere. It is beyond all time, all space, all causation, but whose centre is located in the body. Every Self being, in reality, Brahman, why should death be feared ?

Numerous manuals for the craft of dying have been written by both ancient and modern sages, but the most outstanding is the *Tibetan Book of the Dead*, named, in the language of that area, *Bardo Thodöl*. Although the custom of assisting the soul over the chasm of death is as ancient as man himself, the *Bardo Thodöl* attempts to alleviate this feeling of aloneness by instructing the dying on how to accept death and to recognize its unreality. The lama, by reciting mantras and giving instructions to the newly deceased, attempts to guide the astral form through the three stages of the intermediate world—that which is between death and rebirth—the three regions of the Bardo.

However, in order that the forty-nine day journey through changing phenomena of the Bardo realm should successfully ensure a proper ending, that is, either eternal release or a suitable reincarnation, it is advised that the candidate memorize the instructions contained in the *Bardo Thodöl* while still living in the body. This is to make certain that immediately

following death he may recognize and act upon the suggestions chanted by the lama (or other officiant) in guiding the consciousness through the maze of difficulties encountered in the state of existence between death and rebirth. Without the knowledge of the craft of dying and minus the instructions of the lama, the subtle form of the dead is likely to rush about "like a mad dog" in the psychic territory which is the Bardo world and end up in a worse re-life situation than the one he has just vacated.

According to the Bardo theory, the transitional state between death and rebirth is divided into three periods. The first, from the moment of death and several days thereafter, called the Chikai Bardo, is that period in which the ordinary person (one who has not meditated or striven for moral purity) is believed to be in a trance-like state not knowing that he is dead. The clear light of Realization is obscured by the percipient's karmic accumulation and he does not recognize it, and, therefore, he is unable to grasp or hold onto it. Only a grey twilight-like light, an astral diffusion, is seen by the sojourner in the after-death state, blinded as he is by the opaque pall demerit-induced residue. When the first Bardo ends, the Knower awakens to the fact that he is, indeed, dead, and begins to experience the second, the Chönyid Bardo. Eventually missing his body he goes into the third or Sidpa Bardo in a frantic search for a new body and consequently a new birth.

Life in the Bardo brings no eternal rewards or punishments; it is merely a transition to a new life whose character and advantages are determined by the labour and aspirations of the past earthly existence. It is in no way comparable to the Christian "purgatory". Bardo is not provided for expiation, but is a moment for decision, and a judgment that is not rendered by an omniscient God, but by the candidate himself. No amount of prayers by the devoted living has any effect on the Bardo traveler. The Knower who travels through Bardo

must still act upon his own, directed by the wise counsel of the *Bardo Thodöl* and the mantras uttered by the holy lama.

The moment of death is the critical point in the Bardo teaching. The soul (the consciousness) experiences the Clear Light of Realization at the moment of death while still in the body. The State of Perfect Enlightenment comes, not at the end of the Bardo journey but right at the beginning, in the moment of death; therefore, unwillingness to die and the taking of drugs, interfere with the death process. "To those who have meditated much, the real Truth dawneth as soon as the body and the consciousness-principle part," so states the *Bardo Thodöl*.\* The saint, the yogin, the person who has Realized the Self in this life, has no problem, for, at death that consciousness will automatically become the Cosmic Consciousness which is Nirvāṇa, and no further rebirths will be possible. So it is that the *Bardo Thodöl* addresses itself to the ordinary man rather than to the saint.

Close to the ear of the dying the lama speaks to the person courteously, beginning.

O nobly-born (so and so by name), the time has come for thee to seek the Path (in reality). Thy breathing is about to cease. Thy guru hath set thee face to face before the Clear Light; and now thou art about to experience it in its Reality in the Bardo State, wherein all things are like the void and cloudless sky, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment know thyself; circumference or centre. At this moment know thyself; and abide in that state. I, too, at this time, am setting thee face to face.\*

As death sets in the lama continues to recite the *Bardo Thodöl* in the presence of the corpse. This ceremony is called the "Great Liberation of Hearing", for it is supposed that the

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\* All quoted passages from *Bardo Thodöl* have been taken from the *Tibetan Book of the Dead*, trans. Lamo Kasi Dawa—Samdup; ed. W. Y. Evans-Wentz.

newly liberated consciousness can hear and understand the words spoken and thus be reminded how it is to conduct itself in the Bardo world.

Delay of the *Thodöl* recitation until after burial or cremation would be too late, for the lama must direct the departing consciousness strictly at the moment of death in order to send it into the Bardo world with the strongest possible consciousness understanding. The vital force or consciousness-principle exists through the parietal fissure at the top of the skull called Brāhmaṇḍra or the "Brahmanic Apperture", the Yoga centre called "Lotus of the Thousand Petals" where Spirit is most manifest since it is the seat of consciousness. What happens after the climax of the moment of death when the Supreme Vision of Realization is not recognized, is constant devolution through the various misleading illusions ultimate degradation of new physical birth is reached, and the Bardo realm is erased for another lifetime.

At the moment of death, the instant entry into the Chikai Bardo, the lama hopefully directs the consciousness-principle to grasp Pure Reality and to go no further, saying, "O nobly-born (so and so), listen. Now thou art experiencing the Radiancy of the Clear Light of Pure Reality. Recognize it." But if it is feared that the primary Clear Light has not been recognized, "then cometh the lucid condition of the mind" (the swoon), and the lama has his work cut out for him. He must make the best of the situation in which it is assumed the deceased inevitably finds himself, and make every effort to guide the weak consciousness through the Bardo to as successful a conclusion as possible.

Awakening from the death swoon, and not having seized the opportunity of recognizing the Clear Light of the Void, the Formless Consciousness that is Reality, and with empiric consciousness, the consciousness of objects lost, the Traveler wanders in the Bardo, possessed of supernormal perception, torn between the oblivion of Nirvāṇa and the lure of Samsāra

or the descent into rebirth. But if he has memorized well in life the passages of the *Bardo Thodöl* he will allow himself to be led on the Bardo plane by the chanted instructions of the lama "like the controlling of a horse's mouth by means of a bridle." If, however, the deceased has come unprepared; if he has not mastered the art of dying, terrible visions and different decisions await him in the second plane of the Chönyid Bardo.

It is in this, the Chönyid Bardo, called "The Bardo of the Experiencing of Reality", that the karmic illusions come to the fore. The first horrific experience in the second Bardo is the meeting up with the Lord of Death described in the text :

"Then the Lord of Death will place around thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou will be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture."

The battle with the Lord of Death, representative of the struggle to give up the ego, having come to an end, the ego has been dissolved and the deep psychic dominants appear. Acting from pressures of his past life, those of attraction and repulsion, which he has not relinquished in saintly detachment, the Traveler in the Chönyid Bardo experiences the rise of the psychic dominants in karmic illusions.

The first dominant to dawn are the Peaceful Deities, the deified functions of the heart or feelings, a personification of the sublimest of impulses the Traveler may have experienced in human life. Changing their aspect the Peaceful Deities become the terrifying Wrathful Deities, the personification of reasoning. The terrifying Bardo dream of the blood drinking Wrathful Deities who delight in the eating of intestines and heads of corpses comes into play indicating the state of progressively degenerative character. The fifty-eight flame-enhaloed, wrathful, blood-drinking deities are only the Peace-

ful Deities in changed aspect. But these deities are not something apart from the Traveler in Bardo—they are himself! Discarding the intuitive calm of the heart he begins to use the misleading talent of reason and, to avoid further confrontation with the fearful hallucinations of the Wrathful Deities, he attempts to seek the refuge of the womb.

Here the guide (*lama*) reminds him that these terrifying visions are not real but only the percipients's deliberately induced psychosis, a karmic illusion brought about by his conscience : "Fear not, know them to be the thought-forms of thine own intellectual faculties," and admonishes him to repeat these verses of the *Thodöl* :

"May I recognize whatever visions appear  
as the reflection of my own consciousness.

...      ...      ...      ..

May I not fear the bands of Peaceful and  
Wrathful Deities mine own thought-forms."

At this crucial moment of decision the officiant exhorts the Traveler to recognize his own inner light and to awaken to Reality, to discard thoughts of re-embodiment and to pray to the Divine Mother of Infinite Space to be "led safely across the fearful ambush of Bardo" and "to be placed in the state of All-Perfect Buddhahood [*Nirvāṇa*]."

Normally, existence in the Bardo ever tends to lead the deceased back to birth; and this is due to karmic propensities which are in opposition to the "Enlightenment of Buddhahood." Hence the Traveler must oppose this innate tendency with every help available. He who recognizes these blood-drinking deities as projections of himself will become merged into them and enlightenment as to the true nature of earthly existence dawns, and with it the all-perfect illumination of Self-Realization. So, even at this state, all need not be lost.

However, for the one not recognizing his own psyche in the blood-drinking deities, who is "awed and terrified and flees to the womb", it is already too late. The karmic influence has prevailed and the Traveler has his sights irrevocably

set upon reincarnation. Momentarily he is blinded by the white light of devahood and toys with the idea of taking the form of a deity; but this is warned against by the Bardo Thodöl : "Be not fond of the dull light of the devas. Be not attracted to it; be not weak."

Having closed to him the sphere of the gods (which would be contrary to his karma) the deceased is given final admonition to avoid attachment to phenomenal existence : "The nature of existence is nought else but suffering. You, fluttering consciousness, wandering in the intermediate state, come here and be mindful of your lama. Free yourself from all attachment to self." But once he has passed up the last chance to make the supreme affirmation and attain the Void the deceased sinks into the sea of desire for rebirth and enters the third Bardo, the Sidpa plane from which he cannot turn back. This descent illustrates the estrangement of consciousness from the liberating truth as it approaches nearer and nearer to physical birth. Driven hither and thither by the winds of karmic desires he wanders about seeking a body. Now that he has succumbed to the lure of rebirth the only measure left is to get the best possible birth, preferably one of high station or of religious piety.

The grey light of the Chönyid Bardo has now turned to the thick awesome darkness of the Sidpa, and the will to live causes intense desire to possess a body and to return to the human world. Attracted by visions of the sex act, the Traveller attempts to choose a womb by thought and reason, one that would be the most advantageous for another life. Yet this is dangerous, for reason can make mistakes and "through the influence of karma, good wombs may appear good." It is better to be "free from repulsion or attraction", for, "to enter in the mood of complete impartiality is the most profound of arts..." be confident that "thy good karma will select for thee the most virtuous of wombs." At the closing of the womb-door all memories of the Bardo fade away and life begins anew.

Although the *Bardo Thödol* was introduced by the Mahayana Buddhists and its rites practised by that sect, the question arises whether the Bardo planes are in reality commensurate with Buddhism, and the answer must be that the entire theory of a journey through an intermediate state is non-Buddhistic. At first the death rites may appear to imply belief in a real transmigratory element identified as consciousness, but the whole aim is to eradicate belief in anything substantial that may be born of the human mind. Buddhism in all its forms teaches the impermanence of man and the world and the nonexistence of the ego. The body, according to Buddhism is composed of five components (or skandas) which, coming together, give us the erroneous sense of self-consciousness. At the time of death, the skandas disperse leaving nothing that could be claimed as age. Tibetans, while seeming to claim powers through *Bardo Thödol* of leading a person toward final beatitude, are merely affirming through the death-rite the central Buddhistic belief of nonpermanence, and the rite is symbolic and traditional rather than functional.

The *Bardo Thodöl* or, as it is better known, the *Tibetan Book of the Dead* is a magnificent treatise on the functioning of the human mind, based upon the verifiable date of human physiological experiences. It makes very clear that none of the deities or other experiences of the Bardo world has any real existence any more than have human beings. They, alone, are the mental construction of the individual, and what the percipient sees on the Bardo plane is due to his own mental construct—airy nothings woven into dreams. The entire aim of the *Bardo Thodöl* teaching is to cause the Dreamer to capitulate to the objective powers of the psyche, a kind of symbolic death followed by an awakening into Reality freed from the karmic illusions of phenomenal paradises, heavens, hells, purgatories, or worlds of embodiment. In this sense the *Bardo Thodöl* is purely Buddhistic.

This awakening into Reality at the moment of death is coming forth into a new life, and to learn to die one must first learn to live. The "Art of Living" consists in being prepared for the joy of death. There must be no unconscious detour—he who knows death's illusory nature is freed of fear and attains dominion over the realm of death. Thus, under the guise of a science of death, the *Bardo Thodöl* reveals the secret of life.

## THE YOGA OF THE BHAGAVAD GITA

R. DAS  
(NEW DELHI)

### Introduction :

The Bhagavad Gita has no theories; it teaches only the practical religion. We are reminded of the story from the life of Lord Buddha that once a learned enquirer came to him with idle curiosities to discuss about the problem of soul and other metaphysical matters. Refusing to discuss such idle talks, Lord Buddha said : "Well, if any one has been wounded by a poisoned arrow, and if he refuses to be treated by the physician until he gets all the details of information regarding the poisoned arrow and the culprit and so on, will not such a one be indeed foolish ?" Similar is the attitude of the Bhagavad Gita. Lord Krishna, the Divine Teacher of the Bhagavad Gita, tells us the practical steps to enter direct into the religion and to commune with God and that is Yoga. The Bhagavad Gita is a comprehensive *Yoga Shashtra*.

### Yoga Defined :

Unfortunately, now-a-days, the term 'Yoga' is generally associated with mysteries, miracles and supernatural phenomena and also with the practice of Hatha Yoga—a special type of physical exercises. But in the real sense, Yoga means neither of these. What does then Yoga mean ? It simply means 'connection'—connection with God, connection of the individual self with the Ultimate Reality. When that state is attained all human miseries disappear.<sup>1</sup> Yoga is therefore a process by which a person connects himself with God—the Ultimate Reality. When an aspirant undertakes this process or discipline, he is called a Yogi and when he reaches the goal, he is also sometimes called a Yogi, but

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1. योगो भवति दुःखहा Yoga destroys all sorrow. (Bhagavad Gita VI/17).

generally a Mukta or a liberated soul. So both the discipline and the goal are known in the name of Yoga. The Divine Teacher exhorts us all (through Arjuna) to become a Yogi. "Therefore, be you a Yogi, O Arjuna"<sup>2</sup>

### Aim of Human Life :

India is a land of religion. She has on her record many spiritual giants who had immense contribution in the field of spirituality. The religious history of this country is peculiar. Whenever materialism, with attendant evils, invades the country, God manifests Himself as a Godman (Avatar) to restore the spirituality. India was steeped in materialism and unrighteousness at the time when Lord Krishna, the Teacher of the Bhagavad Gita was born. It was He who established virtue and brought spirituality in the land. "When there is a decline of righteousness and rise of unrighteousness, O Bharata, then I incarnate Myself"<sup>3</sup> declared the Lord in the Bhagavad Gita. What is spirituality or righteousness ? It is the awareness that the true nature of man is divine and that the aim of the human life in all its activities is to attain that Divinity and help other to that goal. This is the philosophy which has been taught in the Bhagavad Gita.

### Why to Seek the Path of Yoga :

A question arises why a person should go to seek the path of Yoga which apparently looks dry and empty instead of the life of joy and happiness. The seers and the sages of India, however, through their supersensuous experiences and intuitive knowledge, realised that misery and happiness co-exist and that after every happiness comes misery. Unless we realise God or reach the super-conscious state of mind in which the same Reality is seen in all, we will remain subject to the bondages of birth and death and to all the

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2. तस्माद्योगी भवार्जुन (B. G. VI/46)
  3. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (B. G. IV/7).

pairs of opposites like virtue and vice, pleasure and pain, etc., and will never obtain the real peace and freedom. The Bhagavad Gita teaches this supreme truth. Arjuna in the Bhagavad Gita asks Lord Krishna about the description of the man of steady wisdom or the realized soul and enquires of his behaviour during the hours of every-day activity. Lord Krishna in reply says that when a man completely casts away all the desires of his mind, and is satisfied alone in the Self by the Self, then he is said to be a man of steady wisdom. His mind is not disturbed by adversity, He does not seek after happiness. He is free from attachment, fear and wrath. He neither rejoices at receiving good nor vexes at evil. In short, with his controlled mind, he has learned to realize the great source of happiness in the Self within.<sup>4</sup> Lord Krishna further says that such a man who is free from all desires and is free from attachment, egoism and thirst for enjoyment, attains peace.<sup>5</sup> Yoga is the process to attain this supreme mental peace (शांतिम्) which is coveted by all sensible persons. That is why Lord Krishna's clarion call to all is to practice Yoga. Says He : "The Yogi is considered superior to men of austerities, to the men of wisdom and to the men of action. Therefore, O Arjuna, be you a Yogi."<sup>6</sup>

#### Four Paths of Yoga :

The Bhagavad Gita has eighteen chapters; each of them has been called the chapter of Yoga or the path to the Divine Goal. It means there are eighteen Yoga paths. In addition, the Teacher of the Bhagavad Gita has mentioned other Yogas in the text, such as : *Sanyasa Yoga* (IX/27-8), *Ananya Yoga* (XII/6-7), *Abhyasa Yoga* (XII/9) and *Buddhi Yoga* (X/10, XVIII/57). But all these can be reduced to the main four

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4. Please see the Bhagavad Gita, chapter II | slokas 55-57.
  5. Please see B. G. chapter II | sloka 71.
  6. तपस्वियोऽधिको योगी ज्ञानिस्योऽपि मतोऽधिकः ।  
कर्मस्यञ्चाधिको योगी तस्माद्योगी भवार्जुन ॥ B. G. VI/46).

**Yogas, namely, (i) *Jnana Yoga* or the way of knowledge (ii) *Karma Yoga* or the way of action (iii) *Raja Yoga*, the way of meditation and (iv) *Bhakti Yoga*, or the way of devotion. All these have been expounded in the Bhagavad Gita with a wonderful spirit of harmony.**

### **Four Yogas Explained**

(1) *Jnana Yoga*: It discusses the way of attaining the spiritual perfection through discrimination that we are not essentially body, mind or intellect but we are eternal imperishable Self (Atman) only. The Bhagavad Gita poetically describes Atman as that “which weapons cut not; fire burns not; water wets not; and wind dries not.”<sup>7</sup> Just as a person changes his old garment and puts on a new one, even so, does the Self (Atman) casts off the old bodies and takes on others that are new.”<sup>8</sup> The fire of knowledge is kindled by this constant discrimination between Self and non-Self. Jnana Yoga is not merely an intellectual comprehension, but it is a path of realisation of the Supreme Self. It lays down four cardinal principles (साधन चतुष्यम्) which are to be cultivated. These are : (a) discrimination between Real (Atman) and the unreal (universe); (b) renunciation of the enjoyments of the fruits of action in this world and hereafter; (c) possession of six treasures, such as control of mind etc; and (d) the desire for spiritual freedom.<sup>9</sup> Equipped with these qualifications, the aspirant presents himself to the Guru or the illumined spiritual teacher for the Supreme Knowledge. The Guru gives to him one of the *Mahavakyas* (the great Sayings) such as *Tat twam asi* (Thou art that) from the Upanishad for meditation on it. This first step is *Shravana*. The second is *Manana*—

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- 7. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मास्तः ॥ (BG II/23)
  - 8. वासांसि जीणन्ति यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।  
तथा शरोराणि विहाय जीणन्यन्यानि संयाति नवानि देही ॥  
(BG II/22)
  - 9. नित्यानित्यवस्तुविवेकेहामुत्रार्थफलभोग-  
विरागशादिषट्कसम्पत्तिमुमुक्षुत्वानि । Vedanta Sara/15

deeply meditating the Great Saying by suitable reasoning, and the last is *Nididhyasana* requiring the aspirant to deeply concentrate on the idea "I am the witness." When such concentration matures one attains the final stage of super-consciousness (*Samadhi*) or Supreme Realization. Lord Krishna says that this path of Knowledge is however difficult for ordinary persons to follow. "Greater is their trouble" says He "whose mind is affixed to the Unmanifested, for the goal of the Unmanifested is very difficult for the embodied to attain."<sup>10</sup>

(ii) *Karma Yoga* : We all do work either being guided by our natural instinct, egoism, attachment, profit motive, or such other urges. Such works invariably bring either pleasure or misery and sometime frustration also. To get rid of these troubles, we (being guided by the same urges of our mind) again exert our will to undertake a fresh type of work. Naturally, we get the same result in course of time. In this way the process goes on till death. The Bhagavad Gita says that thus we are bound by actions and are subject to birth and death.<sup>11</sup> What is the way out ? Karma Yoga shows the way. It wants us not to shun any work, but to do them for the sake of the Divine or with a spirit of dedication to God so that we gradually proceed towards the goal. Says the Lord to Arjuna : "Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give away, whatever austerity you perform, O son of Kunti, do that as an offering to me."<sup>12</sup>

There is however another type of Karma Yogi who has apparently no faith in God, but has tremendous faith in himself. He works unselfishly for others and works for the sake

10. वलेशोऽविकतरस्तेषामव्यक्तासन्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भूरवाप्यते ॥ (BG XII/5)

11. Cf. Bhagavad Gita VIII/26, and XV/7, 8.

12. यत्करोषि यदस्नाषि यजुहोर्ष ददासि यत् ।  
यत्पस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ (BG IX/27)

of work only without any attachment whatsoever. His highest motive power is only to do good to others. He keeps his mind in perfect balance under all conditions. कर्मण्येवाधिकारस्तेमा फलेषु कदाचन—to work only one has the right but not the fruits therefrom—is his formula. Such a Karuna Yogi, without any high philosophy, unknowingly, reaches the Supreme Goal. Therefore, to proceed in the path of work whether one is a theist or an atheist, one has to develop the spirit of detachment, renunciation of fruits of action and perfect equanimity. “It is possible” assures the Divine Teacher, “to attain the Highest by performing action without attachment. King Janaka and others attained perfection through work alone.”<sup>13</sup> When a Karma Yogi attains perfection he experiences intense rest (परम शान्ति) in the midst of all actions. Says the Lord again, “He who sees in-action in action and action in in-action he is wise among men, he is Yogi and performer of all action.”<sup>14</sup>

(iii) *Raja Yoga* : It teaches the control and the concentration of mind with a view to achieve the ultimate aim of the union of the individual soul with the Supreme Self.<sup>15</sup> Patanjali, the great philosopher and seer, systematised this discipline under the caption “Yoga-Sutras.” The practice consists of eight stages known as *Astanga* which are : *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. The first two stages mainly deal with the practices of ethical and moral life without which cannot proceed in this path. *Yama* means practice of five virtues, namely non-injury, abstention from falsehood, non-stealing, continence or chastity

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- 13. तस्मादसक्तः सततं कार्यं कर्म समाचरः ।  
असक्तो ह्याचरन् कर्म परमाणुति पूरुषः ॥  
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन् कर्तुर्महसि ॥ (BG III/19,20)
  - 14. कर्मण्यकर्म यः पश्येदकर्मणि च कर्मयः ।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ (BG IV/18)
  - 15. योगश्चित्तवृत्तिनिरोधः—Patanjali Yoga Sutra I/2.

and non-receiving of gifts. *Niyama* teaches the discipline of internal and external purification, contentment, mortification, study and devotion to God.<sup>16</sup> Then comes *Asana*, the posture of the body in which control of breath and meditation etc. can be conveniently practiced. *Pratyahara*, *Dharana* and *Dhyana* are concentration and meditation to make the mind completely calm and tranquil. The last stage is *Samadhi* diving down to the inmost self and realizing Truth. When passes through these stages, spiritual illumination arises in his mind, and thus he reaches the goal.<sup>17</sup>

Lord Krishna has prescribed the technique of concentration and meditation provided in the Raja Yoga in the sixth chapter of the Bhagavad Gita. The tenth to fifteenth slokas thereof are relevant. By a constant practice of this prescribed technique, the aspirant reaches the supreme goal. The Lord says : "Thus keeping the mind always steadfast, the Yogi of subdued mind attains the lasting peace residing in Me—the peace which ends in Nirvana".<sup>18</sup>

This is, in short, the discipline of Raja Yoga. As an aid to this practice, *Hatha-Yoga* is sometimes resorted to; because the latter, constituting the practice of physical postures and breath control, is helpful for the eradication of bodily diseases and control of mental modifications.

(iv) *Bhakti Yoga* : It deals with the method of realizing God through divine love. We love our father, mother, brothers, sisters, wife and our relatives, our contry-men and the whole of humanity. This love between one person with the other is natural. Love operates not only in the human plane but in all planes of existence. Now, when this love is directed

16. अहिंसासत्यास्तेयन्नहृचर्यपिरिग्रहा यमः!

शीचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।

*Yoga sutra II/30, 32*

17. तज्जयात् प्रज्ञालोकः— *ibid III/5*

18. युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्ति निवाणपरमां मत्संस्थामधिगच्छति ॥(*B. G. VI/15*)

towards God, it becomes a *sadhana*—spiritual practice for an aspirant and that is Bhakti-Yoga. In this path, the human emotions of love passion and feelings are carefully controlled and are given a higher direction to reach the spiritual destiny. The way, therefore, is natural, easy and accessible to all. Lord Krishna says in the Bhagavad Gita : “Even if a man of the more vile conduct worships Me with unflinching devotion, he must be reckoned as virtuous for he has rightly resolved”.<sup>19</sup> He further says : “A Bhakta swiftly becomes virtuous and attains everlasting peace. Oh, son of Kunti, know this for certain that My devotee never perishes.”<sup>20</sup>

To the follower of Bhakti Yoga, Lord Krishna’s advice is to worship God (who is the inner Being of all) with unwavering devotion...“But those who, surrendering all actions to Me” He says “looking upon Me as the Ultimate Goal, and meditating on Me with single-minded devotion, worship Me, and fix their minds on Me get my speedy rescue from the ocean of the mortal world... (Therefore) fix your mind on Me only, settle your thoughts in Me alone : no doubt, you will live hereafter in Me”<sup>21</sup>. For reaching the destiny through this path of Divine Love, Lord Krishna exhorts the aspirant to completely surrender his lower self or ego to God. Says He “Take refuge in God with all your heart, by His grace you shall attain supreme peace and eternal abode.”<sup>22</sup>

19. अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्बृवसितो हि सः ॥
20. क्षिप्रं भवति वस्तिमा शश्वच्छान्ति निगच्छति ।  
कीन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥  
(B.G. IX/30 31)
21. ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥  
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि न चिरात्पार्थं मय्यावेशितचेतसाम् ॥  
मय्येव मन आधत्स्व मयि बुद्धिनिवेशय ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥  
(B. G. XII./6, 7, 8)
22. तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥  
(B. G. XVIII/62)

## Synthesis

The Bhagavad Gita says that practice of each of these four Yogas is capable of leading an aspirant to the spiritual goal (XIII/24-25). But, however, its special emphasis is on the synthesis of those Yogas. It makes clear that these Yogas are not at all contradictory, but on the other hand complementary to one another. In fact, the urge for knowledge, love, psychic control, and action does exist in an aspirant; only one is more prominent in him than the other depending on his temperament. For example, a Karma Yogi who is temperamentally active loves his Ideal for whom he works: aspires for the knowledge of his Ideal, controls his mind to proceed safely to his difficult path of selfless work. Thus he makes an unique ensemble of the four basic Yogas, although predominantly, his emphasis is on his self-less activities. Similarly, a Bhakti Yogi who is emotional by nature, wants to spiritualize all his emotions of love with utmost care, takes up work like services, worship, holy pilgrimage, etc., inquires into the philosophy or knowledge of his chosen Ideal with his discriminative faculty, and keeps disciplined attitude towards his Ideal. Similarly, with the other two Yogas. Thus there is a complete synthesis instead of conflict of any kind. These four Yogas are, in fact, mutually helpful to the aspirant to achieve his ideal.

The Bhagavad Gita firmly advocates this synthesis. We therefore find a note of harmony and an expression of synthesis throughout the text and sometime within the sloka itself.<sup>23</sup> This synthesis which is the keynote of the Bhagavad Gita has been beautifully expressed in the following lines :

“A man’s action may be compared to the flight of a bird, which is the key-note of the Bhagwad Gita has been beautifully expressed :

“A man’s action may be compared to the flight of a bird, which needs three things—two wings and a tail—for its graceful movement. By means of the wings it balances itself in the air, and by the tail, like the rudder in a boat,

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23. Please See Bhagavad Gita III/30, XI/55, and XVIII/55.

it keeps its course. In a worker, love and knowledge are two wings, and meditation the tail. When these function harmoneously the action becomes graceful.”<sup>24</sup>

### Conclusion

A Yogi or more correctly a person established in Yoga, is the cream of the society, the ‘salt’ on earth and ‘light’ of humanity. A person excelling in the physical beauty or perfection is admired; a person possessing a high intellectual capacity is venerated; but a person with integral personality and spiritual perfection is worshipped by the society throughout the ages. A Julius Caeser, a Napoleon or a Churcill is respected by the society for bravery and courage; a Newton or a Shakespeare or a Tagore is respected as great intellectual genius; but a Christ, a Buddha or a Ramakrishna is adored as Divine by the humanity. Because in these divine personalities, is found a full display of spiritual enlightenment, illuminated soul, a loving heart and a will to serve the humanity, or in short a character of an integrated Yogi. The Lord in the Bhagavad Gita speaks of such persons as *Yoga ruhra* who has attained Yoga. Such are blessed with the supreme divine quality, worthy of attainment by all. A Hindu poet has sung : “By the birth of such a person, his family becomes purified, his mother blessed among women, and the earth sanctified for having nourished a worthy soul”<sup>25</sup>.

A society thus becomes richer in the presence of such Yogis and on the other hand it becomes poorer in their absence.

Although such Yogis are rare but anybody attempting or aspiring to traverse or even only to crawl on the path of Yoga, will no doubt lead a society to a higher and better condition of civilization because Lord Krishna the Divine Teacher of the Bhagavad Gita assures us that :

—even little of this dharma saves one from great fear.<sup>26</sup>

24. Hinduism by Swami Nikhila Nanda—p. 105.

25. कुलं पवित्रं जननी कृतार्थं

विश्वम्भरा पुण्यवती च तेन ।

अपार सच्चित् सुखसागरे सदा

विलीयते यस्य मनः प्रचाराः ॥

26. स्वल्पमध्यस्य धर्मस्य त्रायते महतो भयात् । (B. G. II/40)

## THE RIG VEDA IN A NUTSHELL

(TRAYEE PARICHIAYA)

B. BISSOONDAVAL

(Mauritius)

(cont. from last issue)

Students of biology, geology, hydrostatics and allied subjects have given, in the present century, the Vedas the attention they richly deserve. Dr. V. G. Rele wrote, a few decades ago, a book with the significant title "The Vedic Gods as Figures of Biology".

The Vedas yielded their secrets so that N. B. Pavgee could tell us :

"The Vedas contain many things not yet known to anybody, as they form a mine of inexhaustible literary wealth that has only partially been opened and has still remained unexplored.—*The Vedic Fathers of Geology.*"

Narayan Gaur gave us a book entitled "An Introduction to the Message of the Twentieth Century" that purports to prove that, as he puts it himself, "the Vedas are treatises on the Exact sciences".

In support of the opinion that has been advanced it is perhaps necessary to quote a mantra and accompany it with its exposition. This has happily been done by Rao Sahib K. V. Vaze in these words :

"The power of आकाश is seen in electric and magnetic works. These forces, when excited, consist of two components one called मित्र or positive and the other वरुण or negative.

The positive portion मित्र is very pure and care-laden while the negative portion वरुण eats away the lower substances. मित्र is thus at the higher end and वरुण at the lower one".

Physics too is dealt with in the Vedas. We read, in recent years, in the UNESCO FEATURES<sup>1</sup> that Pierre Perrault, the brother of Charles Perrault who is comparable to the fabulist La Fontaine, his countryman, "was the first to prove

1. No. 665 (1974)

that rainfall alone supplied enough water to account for the flow of rivers and springs".

He did it three centuries ago. And when he did it he "was flying in the face of such respected authorities as Aristotle, Leonards da Vinci, Descartes and the Bible".

Several Vedic verses may be quoted in support of the proof furnished by the Frenchman Perrault. At this point it is easy to realise that the lengthy explanation we have given has its use.

The Vedas teem with such terms as proclaim, as it were, that these books appreciate knowledge. वृत्र is one of them. It means 'covering' which in its turn means 'ignorance'. वृत्र is defeated by वायु.

It is the battle that is waged against ignorance that the Vedas describe. The battle is an eternal one.<sup>2</sup>

It is the battle that is fought when negotiation fails.

Aeronautics too or the science of aviation is yet another subject that interests the Vedas.

Griffith has in fact rendered some words of Book I, hymn 116 as "winged things".

A. Langlois to whom we owe an early translation of the Rig Veda, did not fail to find that in a verse "un vaisseau aerien qui s'eleva au-dessus des eaux" is alluded to. In the nineteenth century instead of 'aeroplane' it is the name 'air ship' or 'aerial ship' that was in use.

Prof Bahadur Mal has of late thrown some light on this question. He has written :

"Some of the verses (that allude to airships) are Rigveda I. 34, 2; I. 34.12; I. 180.10. In the verse I. 34.12 there is a clear reference to 'the unbreakable sky-moving ratha with wheels'. This is a mention of a ratha which was capable of moving in Trailoka, i.e., the three regions. An ordinary ratha is not expected to move on the earth, in the sky and in the still upper regions."

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2. Knowledge is compared to a bolt. The spirit hurls its bolt against the demon of ignorance. This struggle is between the flesh and the spirit—Durga Prasad, *The Vedas Made Easy* (Virjanand Press, Lahore).

Sanskrit literature is concerned with science as much as it is interested in philosophy and religion.

"Diving deep into astronomical works, B. V. Raman shows in a little book of his how at least 1000 years before Copernicus discovered that the earth moves round the sun, Aryabhatta and Bhautika Sutras clearly stated that the starry vault is fixed and it is the earth that goes round the sun.

*Suryasiddhanta* gives the diameter of the moon as 2,400 miles which is close to the modern figure, 2,162 miles. It reckons the length of the lunar month as 29,530587946 days, and this is even more remarkably close to the modern reckoning, differing from it by only 7/100th of a second, or 70 minutes in 5,000 years.

Ancient Indian astronomers insisted that the Brahmanda, or cosmic egg or sphere, is hollow, containing the universe within it in the form of a sphere. This, Raman points out, is a close approximation to Einstein's idea of space as curved.

—*The Overseas Hindustan Times*, 19-7-69."

It will be most unfair to argue that since the Bible runs counter to science or knowledge the Vedas too are at loggerheads with it.

In India, the contents of the Vedas are convincing one and all that it is a book of knowledge or science. They have led Dr. B. L Atreya to infer that the Vedas must be looked upon as a source of knowledge par excellence even at the risk of refusing to call them literary documents.

In France Victor Hugo, Lamartine and other men of letters were concerned with one aspect.<sup>3</sup> They saw that it was a literary composition. Now another aspect is attracting attention.

### **The Name 'Rig Veda'**

The name of the verses of the Rig Veda is *Richa* (Praise). 'Rig Veda' accordingly means 'the Veda of praise'.

The Rig Veda which is true to its name, opens with these simple but highly significant words :

"I (man) praise the Resplendent Supreme Being (Agni)."

3. See the author's *Le Rig Veda*, Preface.

The implication is that to show gratitude is man's first duty.

How often we forget the services rendered and are even hard on those who serve us in the noblest manner. So long ingratitude raises its ugly head the Rig Veda will strike a relevant note.

India's literature is as rich as it is ancient. Kalidasa has been hailed as a great literary figure who gives an excellent picture of India in his works.

The Vedas differ from these works in that they are not concerned with one country alone. We have seen that the term 'citizen of the world' is met with in the Rig Veda.

When it is held that the Vedas are concerned above all with knowledge it is the fact that they are meant for all ages and climes that is emphasized.

Knowledge had once been transmitted from India to the Western World. William Robertson wrote in 1791 in his well-known book entitled "Historical Disquisition concerning the knowledge which the Ancients had of India" that *The Hitopadesha* "is in such high esteem throughout the East, that it has been translated into every language spoken there. It did not escape the notice of the emperor Akbar, attentive to every thing that could contribute to promote useful knowledge. He directed his vizier, Abdul Fazal, to put it into a style suited to all capacities, and to illustrate the obscure passages in it, which he accordingly did, and gave it the title of *The Criterion of Wisdom*."

By going through the *Hitopadesha* the reader gets an inkling of what the Veda has in store for him. India that gave the world this book as a precious gift, is the home of wisdom. The Veda is above all a mine of knowledge. It serves a useful purpose in every time and clime.

(To be continued)

## HINDU SOCIALISM

(Based on Manusmriti)

NITYA NARAYAN BANERJEE  
(Calcutta)

(Continued from the last issues)

### The Vedas

The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance is both beyond the sphere of human power, and beyond the sphere of human comprehension; that is a certain fact. (ch. xii sl. 94).

All those traditions (smriti) and all those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness. (ch. xii sl. 95)

All those doctrines, differing from the Veda, which spring up and soon perish, are worthless and false, because they are of modern date. (ch. ii sl. 96).

The four castes, the three worlds, the four orders, the past, the present and the future are all severally known by means of the Veda (ch. xii sl. 97).

Sound, touch, colour, taste, and fifty smell are known through the Veda alone, their production is through the Vedic rites, which in this respect are secondary acts. (ch. xii sl. 98).

The eternal love of the Veda upholds all created beings: hence I hold that to be supreme, which is the means of securing happiness to these creatures. (ch. xii sl. 99).

Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he only deserves who knows the Veda-science. (ch. xii sl. 100).

As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from evil acts. (ch. xii sl. 101).

In whatever order a man who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman. (ch. xii sl. 102).

Even forgetful students of the sacred books are more distinguished than the ignorant, those who remember them surpass the forgetful students, those who possess a knowledge of the meaning are more distinguished than those who only remember the words, men who follow the teaching of the texts surpass those who merely know their meaning. (ch. xii sl. 103)

Austerity and the sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of births and deaths. (ch. xii sl. 104).

The three kinds of evidence, perception, inference, and the sacred Institutes which comprise the tradition of many schools, must be fully understood by him who desires perfect correctness with respect to the sacred law. (ch. xii sl. 105).

He alone, and no other man, knows the sacred law who explores the utterances of the sages and the body of the laws, by modes of reasoning, not repugnant to the Veda-lore (ch. xii sl. 106).

Thus the acts which secure supreme bliss have been exactly and fully described; now the secret portion of these Institutes proclaimed by Manu, will be taught. (ch. xii sl. 107)

### **Decision on Matter not Specifically Mentioned**

If it be asked how it should be with respect to points of the law which have not been specially mentioned, the answer is 'that which Brahmanas who are cultured (Sishtas) propound, shall doubtlessly have legal force. (ch. xii—sl. 108).

Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts. (ch. xii—sl. 109)

Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal force of that one must not dispute. (ch. xii—sl. 110)

Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites the Institutes of the sacred law, and three men belonging to the first three orders shall constitute a legal assembly, consisting of at least ten members. (ch. xii—sl. 111)

One who knows the Rig-Veda, one who knows the Yajur-Veda, and one who knows the Sama-Veda, shall be known to form an assembly consisting of at least three members and competent to decide doubtful points of law. (ch. xii—sl. 112)

Even that which one Brahmana versed in the Veda declares to be law, must be considered to have supreme legal force, but not that which is proclaimed by myriads of ignorant men (ch. xii—sl. 113)

Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot form an assembly for settling the sacred law. (ch. xii—sl. 114)

The sin of him whom dunces, incarnations of Darkness (Tamas), and unacquainted with the law, instruct in his duty, falls, increased a hundredfold, on those who propound it (ch. xii—sl. 115)

All that is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state (ch. xii—sl. 116)

Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law. (ch. xii—sl. 117)

Let every Brahmana, concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness. (ch. xii—sl. 118)

The Self alone is the multitude of the Gods, the universe rests on the Self; for the Self produces the connection of these embodied spirits with actions. (ch. xii—sl. 119)

Let him meditate on the ether as identical with the cavities of the body, on the wind as identical with the organs of  
 (continued on page 30)

*Mail Bag*

**A HERETIC AND A FANATIC**

**Dear Sir,**

Sri K. Raghupati Rao's letter appearing in the November issue of Hindutva was an abominable piece of writing and thinking. It should never have been published in your eminently readable and respectable magazine. It desecrated your publication.

To call Acharya Sankara, Swami Vivekananda and Mahatma Gandhi "halfbaked philosophers" and brand Sankaracharya and Swamiji as "ignoramuses" as Sri Rao did was in shockingly bad taste and most stupidly sacrilegious. One can understand the writer's own monumental ignorance but not such perverted parade of it. And, to say that "compared to the Gita, Bible and Qunran are not even glow (glow ?) worms before the resplendent Sun" betrayed a total negation of any knowledge of the Gita while being a vile denigration of the Bible and the Koran which would certainly hurt the feelings of all Christians and Muslims and, for that matter, every genuinely religious person. To glorify one's own scripture at the expense of those of others in one sweeping sentence, as "in one fell swoop", was a crude display of puerile fanaticism and insular intolerance which are farthest from real religion. It is precisely this kind of jaundiced bigotry and irrational dogmatism that has led to social fragmentation, incited communalism and inhibited progress in India. This is the attitude that makes religion a divisive and destructive, instead of, a cohesive and creative force.

It is none of my business to defend Sankara, Vivekananda and Gandhi, for they can well take care of themselves and withstand all vandalism. Suffice it to say that Sankara's Advaita Vedanta, Vivekananda's living, poetic and practical neo-Vedanta and the Mahatma's Sarvodaya—each bearing the distinctive stamp of the most original and outstanding

masterminds the country has produced—are yet basically variations of the same theme of lofty liberalism and robust humanism which is of the utmost relevance to contemporary reality. The great masters stressed those eternal ethical values of the Hindu ethos which are positive, rational and benign and which transcend all sectarian and communal, social and geographical boundaries. Collectively and severally, their messages constitute a scientific and synoptic philosophy of life for the modern man. To imagine that one's own scriptures are the sole and totally infallible and immutable repository of all the wisdom of the world for all time indicates hopelessly antiquated obscurantism which is anti-social and anti-progress.

As a specimen of wooly and wishful thinking, Sri Rao's interpretation of the Vedas was surely the limit ! He wrote: "The Vedas do not recommend faith at the altar of millions of Gods. They point to Visnu as the only God. But under his command there are any number of lesser gods, doing his bidding, in the governance of the universe. Any sensible person of modern views on management can hardly take objection to such a system." If the Vedic religion is to be labelled in one word, it can be called polytheism or, to use the words Max Muller coined, henotheism and kathenotheism (extolling one god at a time to the detriment of others). The beginning of pantheism or monotheism (*ekam sad vipra bahudha vadanti*) and even agnosticism (*Kasmai devaya havisha vidheyam*) can also be traced in the vast and variegated Vedas which, as a whole, let's face it, not as luminous all through as they are voluminous. They might lend themselves to several interpretations and used for various purposes, but to assert that they represent "Vishnu as the only God" and suggest that they voice Vaishnavism is absurd beyond words. And Sri Rao's reference to "modern views on management" (whatever that might mean) in explanation of a fancy picture of hierarchy of gods is the height of naivety.

Sri Rao's letter bristles with similar sophism and solecism. To quote one more gem: "Indians calling themselves patriots

have made a clean sell-out of their upper storeys to stupidity.” Such remarks are obviously too poor both in conception and expression to call for any comment.

Sri Udayan K. Mukherjee’s article “Confessions of a heretic” published in the May issue of Hindutva was, on the other hand, a sincere and scintillating plea for “A movement”... which “will not only clear the distraught minds of Hindus who are not sure of why they are doing what but also provide the world with a better understanding of how this great and ancient faith is slowly and definitely moderating itself to meet the requirements of the modern times. Earlier in his article he made fun of the Hindus who “bow before the pantheons of Hinduism and relish a slightly underdone-steak for lunch, they hope the mythology of their past will be pleased with the former and grant them the bounties they desire while they can quote Vivekananda and excuse themselves from the ravages for having indulged in the latter.”

True, Hinduism can be all things to all persons. It is, at any rate, two-faced looking in opposite directions. It can prove too permissive as well as too crippling. The Hindu lore contains the inaffably uplifting Upanishads exhorting man to ignore the glitter and tinsel of the ephemeral workaday world. It also encompasses myriad meaningless mythologies, mummified institutions and a plethora of cultural deterrents in the shape of dogmas, superstitions, rules and rituals which have now, in any case, completely lost their rationale.

However, all in all, there is a basic unity underlying its bewildering diversity and this has made for its catholicity and tolerance, its strength and resilience. Sri Rao and his tribe would like to have it as an antediluvian and utterly tradition-bound static system and they are free to find their solace in it. For Sri Mukherjee’s information, Swami Vivekananda, whose name he mentioned rather flippantly, had already provided the answer and launched the movement he wants, if Sri Mukherjee is really looking for rationalized, modern and dynamic religion suited to the spiritual as well as temporal needs of not merely the Hindus but the entire thinking humanity.

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**Aparna Ghoshal**

( 2 )

**UDAYAN K. MUKHERJEE REPLIES TO SRI K. R. RAO**

In May 1977 the Hindutva carried, with much compassion I thought, my confessions as a heretic. I had suggested, if I recall rightly, that honest but confused individuals, like myself, be shown the means of clear and consistent thinking on Hinduism through the pages of this dedicated journal. For six months I patiently scanned the issues published subsequently but not a single volunteer appeared. I had almost given up hope when I noticed in the November 1977 issue a letter in the Hindutva 'mailbag' directly addressed to me. The author of this kind response : K Raghupathi Rao of Madras 600084.

I have read the two printed pages which constitute Rao's diagnosis of my predicament, and to my mind, he is quite upset by what must have appeared to him as my impertinence. There is, of course, also my ignorance which he highlights but I am rather pleased about it because it seems to fall in the same category as of 'Sankara, Vivekananda and such ignoramus'. If there is any unforgivable presumption in this and I am inclined to think there is, then I hope institutions like the Ramakrishna Mission will take up the issue with Rao. For myself, I shall be content to focus on only to his risky recommendations.

First, he claims that 'Indians calling themselves patriots have made a clean sell-out of their upper storeys to stupidity, and seems to prefer a similar handover of 'their infallible scriptures' instead. Question : Would that be very much more wiser or patriotic ?

Second, he develops a systemic connection between God, Dharma and Satya, all of which, by his definition, strangely are 'values'. He mystifies policemen and compares them to the invisible gods and asserts by implication that anyone jumping from the tenth floor is obliged to know that  $g = 32\text{ft/sec}^2$ . And finally, he asks very nonchalantly, 'Where is the

difficulty for the moderns to tread this path ? Question : By Rao's analysis, then, are we to understand that God is an invisible policeman whom it is possible to fool only to the extent of committing suicide; beyond that it is only a matter of the soul involving itself in the agricultural process of sowing and reaping with much reference to the unemployment, inflation and overdrafts which our inheritors might be having to face as a result of their karma ?

London

January 30, 1978.

**Udayan K. Mukherjee**

### **Hindu Socialism**

(continued from page 25)

motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the corporal fluids, on the earth as the same with the solid parts of his body. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his power of motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Prajapati as one with his organ of generation. (ch. xii—sl. 120)

Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect only when in a state of sleep-like abstraction. (ch xii—sl. 122)

Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air and again others eternal Brahman. (ch xii—sl. 123)

He pervades all created beings in the five forms (elements), and constantly makes them, by means of birth, growth and decay, revolve like the wheels of a chariot. (ch. xii—sl. 124)

He who thus recognises the Self through the Self in all created beings, becomes equal-minded towards all, and enters the highest state, Brahman (ch. xii—sl.125). (To be continued)

*News & Views*

**AFRICAN SCHOOL PROJECTS**

(By Divine Life Society of South Africa)

Since the completion and opening of first four African schools in April this year the society embarked on the second phase of work. The Society is making excellent progress with the next five projects. We give here the latest news in respect of these.

**1. Macanya Secondary School, Upper Tongaat :** We began work on the first block of this High School. Five classrooms with an office, staffroom and storeroom are nearing completion. Plastering work is in progress at the moment.

**2. Umgada Primary School, Umlazi :** Work has commenced on a five-classroom school with an office, store-room and staffroom here. The foundation has been laid and the walls are now going up.

**3. Mqawe High School :** The library, laboratory and reading room that we commenced at the beginning of this year is now nearing completion. The last bit of plastering work is being done. This block is turning out quite attractive.

**4. Inhlanganipho High School, Kwa Mashu :** We are adding two classrooms, a typing room and a storeroom to this High School. The foundation has been laid and work on the walls should commence by the end of this month.

**5. High School, Mahlabatini :** We have commenced work on a High School at Mahlabatini, near the Sivananda School opened in April. We are happy to report that the main block of six classrooms is complete and ready for the roof. Our builder is now busy with the second block consisting of a library, laboratory, storerooms, etc.

**Reception to Swami Premananda**

A warm welcome reception was accorded to Swami Premananda, of the Ramkrishna Centre, Avoca, on the 21st of August. The Swamiji returned from India after having

spent eight years at Kailas Ashram, Rishikesh, where he underwent his spiritual training and formally took his Sannyas Diksha. In his short discourse he touched upon his pilgrimage during his stay in India. We wish the Swamiji all success in his spiritual ministry in this country.

### **Collection of Clothes**

Our appeal for used garments made some months ago met with immediate response from friends, well-wishers and members. A large quantity of clothes was collected and these have now been all distributed to poor African families, mainly to cripples. We estimate the value of the clothes to be more than R 1000.00.

We continue this appeal and trust that further contributions will be made to enable us to serve many more destitute African families.

### **Merebank Prayer Hall**

After considerable delay due to circumstances beyond our control our Prayer Hall at Merebank is now almost complete. The main hall has been beautifully carpeted. Members of the Loop Street Branch, led by Sri Krishna Pillay, designed and constructed the attractive shrine on the raised platform. We are happy to note that a large number of local residents are attending the regular Satsangs. Sri Roy Panday, a member on the Board of Management of the Divine Life Society is in charge of the activities at this centre. He will take up residence on the premises shortly.

H. H. Sri Swami Chidanandaji, when he was in the Republic in 1968, laid the foundation stone of the Prayer Hall. It is hoped that it would be officially consecrated by him when he is with us again in December this year.

(From Divine Life, Vol. 6, 1977)

### **GOA BANS COW-SLAUGHTER**

PANAJI, Jan. 6 —The Goa Government has decided to impose a total ban on cow slaughter in the Territory.

A decision to this effect was taken at a Cabinet meeting presided over by Chief Minister Shashikala Kakodkar today.

The decision seeks to clarify the Government's stand on cow slaughter as a modern meat complex is coming up in the Territory. Legislation to this effect is expected to be introduced in the Assembly in the forthcoming Budget session. The Government is of the view that cow killing should be stopped in order to boost dairy development and improvement of rural economy.

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Newspaper Regd. No. 19786/70

Regd. No. L—RN/11/73

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### Subscription Rates :—

Yearly Rs. 20/- inland : £ 1-70 or \$ 4 foreign ; (inclusive of mailing charges by surface mail)

All remittances should be sent by M.O., Demand Drafts Postal Orders or Cheques addressed to Hindutva ; B 21/81 Hari Niwas, Kamaccha, Varanasi-221001 (India)

Year starts from April.

### Contribution to the monthly issues :—

The editor invites contributions to Hindutva from learned scholars of Hindu philosophy and culture. This monthly Journal is run by the *Viswa Hindu Dharma Sammelan* with the object of “bringing about mutual appreciation and understanding amongst the Hindus of Bharat and other parts of the world, and also a sense of oneness among the various orders of Hindu heritage, whose fundamental values denote a basic unity and which aim at creating and sustaining a coherent human order”. The editor desires that articles, essays and other varieties of literary contributions to Hindutva should aim at covering this object of the Sammelan. Contributions may kindly be sent to the **Editor, Hindutva, A-14 Green Park, New Delhi-16.**

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—Publisher, Hindutva

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Printed & Published by Shri S. L. Dar on behalf of  
Vishwa Hindu Dharma Sammelan and Printed at  
Tara Printing Works, Varanasi-1

**Editor : Nitya Narayan Banerjee, A14, Green Park,  
New Delhi-16**

**Asstt. Editor : Ranga Sagar Rai**